7: Furnivall G-4, 5 (no date) 1948 AL1 Southeast Asia AL1

ize education'. Similarly, in Java, the progress of modern education has led to the decay of native schools. Formerly 'the children were entrusted to some village elder or religious leader for moral and social training, and also to learn simple arithmetic and reading and writing in a local script or in Arabic. These forms of teaching shrank to a simple religious teaching, and this process was quicker at first than the development of the new government education. Paradoxically therefore the creation of modern education increased the number of illiterates'.[1] The introduction of French education in Indo-China seems to have had a similar result. The decay of native education in the Tropical Far East is obvious because these schools, especially in Burma, had attained a comparatively high standard of instruction, but it has happened throughout the tropics from the Pacific Islands to Africa.

In Africa the native system of education was directed to character training and instruction in crafts. But the crafts are dead or dying. 'The African artistic genius has produced objects of singular beauty inspired by religious beliefs and social customs and the necessities of social and domestic life. These sources of inspiration are profoundly modified, if not destroyed by modern conditions, and there is evidence of a decline in artistic taste accelerated by the replacement of indigenous articles by those of European manufacture, the commercial exploitation of so-called native crafts, and lack of encouragement.' Everywhere 'native manufacture is undoubtedly on the decline: the smelting of iron is moribund; the ubiquitous petrol tin has made pottery almost a forgotten art; the handloom has nearly disappeared. It is a regrettable effect of European contacts in Africa that an increase of wealth should thus destroy rather than stimulate local craftsmanship.'[2] In Africa also, as in Burma and the tropics generally, the same process is visible in non-productive arts, in music, dancing and the drama, and also in native pastimes. 'The danger of the present time', it has been said, 'is that undue emphasis will be placed on economic welfare and mechanical progress, and that even leisure will be commercialized so that the true springs of artistic creation and enjoyment may have very little outlet.'[3] But that is nothing new, or peculiar to the present time. Despite benevolent aspirations in colonial policy, it has always been inherent in colonial practice. The decline of native arts and crafts and

[1] C. O. van der Plas, see Djajadiningrat, p. 65.
[2] *African Survey*, pp. 1207, 1290, 1420.
[3] *Mass Education*, p. 49.

7: Furnivall G-4,5 (no date) 1948 AL1 Southeast Asia AL1

871 517 pastimes is merely one aspect of the elimination of non-economic values in the plural society of a tropical dependency, and native schools and native education decay because the ideas on which they rested lose their meaning.

II. Education and Instruction

871 Even in England it is often suggested that the ideas on which education has rested in the past are fading and must be recovered. Enthusiasts for education propound large claims as to what education might or ought to be, and what it might, should or must do. But they tend to overlook what education actually is and does, and confound education with instruction. Education is much wider than instruction, and much older. During the long ages of pre-history man survived because he was capable of learning, by example and experience, to adapt his way of life to his environment; succeeding generations learned new lessons in the school of life. Education dates from the emergence of mankind. Instruction, however, was of minor importance before the invention of the art of letters, which gave man a new and more efficient means of transmitting his social heritage and of communicating new ideas. But it was chiefly significant in giving a foremost place in education to mental discipline, the training of the mind. This helped man to understand his environment and made him better able, not merely to adapt his way of life to his environment, but to adapt his environment to his way of life. It gave him a key to progress. In the course of modern progress instruction has come to play a growing part in education. But it is not the whole of education; it is that part of education which consists in the formal training of the mind. Education is much wider; it is the sum of all the processes that equip the child for life in adult society.

The distinction between education and instruction is so obvious that it might seem a platitude if it were not so often overlooked. When advocates of education in the tropics say that 'education is, and is intended to be an instrument of change', or that 'the whole mass of the people must have a real share in education and some understanding of its meaning and purpose',[1] they show that they mistake its meaning, and are regarding it as something grafted on to life. The teacher of a training college in the Philippines tells us to 'think of tropical peoples as organisms having to adjust themselves to a physical and social environment which under modern conditions may embrace

[1] *Mass Education*, p. 4.